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BOOK REVIEWS

Nineteenth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1897-98. By J. W. POWELL, Director. In Two Parts. Washington: Government Printing Office. 1900 [1902]. Part I, xcii, 568 (+ 569-576) pp. Part II, 571-1160 pp. With 79 plates, 48 figures.

This is one of the most varied in scope and valuable in content of the Bureau Reports, treating, as it does, of mythological, historical, archeological, paleographic, psychologico-linguistic, religious, and economic subjects, and representing many investigations in diverse parts of the Amerindian field. Besides the sketch of work accomplished and in progress and the usual characterization of the papers published, the section devoted to the administrative report contains (pages lv-xcii) also Major Powell's suggestive discussion of "Esthetology, or the Science of the Activities Designed to Give Pleasure," which has appeared in practically the same form in the *American Anthropologist* (1899, N. S., 1, 1-40). The accompanying papers are: "Myths of the Cherokee" (3-548), by James Mooney; "Tusayan Migration Traditions" (573-634), by Jesse Walter Fewkes; "Localization of Tusayan Clans" (635-653), by Cosmos Mindeleff; "Mounds in Northern Honduras" (655-692), by Thomas Gann; "Mayan Calendar Systems" (693-819), by Cyrus Thomas; "Primitive Numbers" (821-851), by W J McGee; "Numeral Systems of Mexico and Central America" (853-955), by Cyrus Thomas; "Tusayan Flute and Snake Ceremonies" (957-1011), by Jesse Walter Fewkes; "The Wild Rice Gatherers of the Upper Lakes" (1013-1137), by Albert Ernest Jenks.

Mr Mooney's "Myths of the Cherokee," illustrated with twenty plates (portraits chiefly, but including two maps, the Cherokee alphabet, and sketches of the petroglyphs at Track-rock Gap, Georgia) and two figures, is a monograph which fully sustains the author's reputation as an ethnologist and adds much that is both new and interesting to our knowledge of this important branch of the Iroquoian stock. Exclusive of a brief introduction, this article consists of the following sections: Historical sketch of the Cherokee (14-181), Notes to the historical sketch (182-228), Stories and story-tellers (229-238), The myths (239-427),

Notes and parallels (428-505), Glossary of Cherokee words (506-548). The history of the Cherokee, as sketched by Mr Mooney, records some striking facts. Unlike many primitive peoples, the Cherokee exhibit no insuperable neophobia. Indeed: "Owing to the Cherokee predilection for new gods, contrasting strongly with the conservatism of the Iroquois, their ritual forms and national epics had fallen into decay, even before the Revolution, as we learn from Adair. Some vestiges of their migration legend still existed in Haywood's time [1823], but it is now completely forgotten both in the East and in the West" (p. 20). This trait of the Cherokee is further attested by the early introduction among them of "the first things of civilization," though the cow and the hog seem to have found much disfavor.

A rebellion of the conservative element in 1828 (mentioned by Mr Mooney for the first time in print) under White-path against the new *régime* implied by the adoption of the white man's culture indicates, however, that neophilism had not absolutely plain sailing all the time. Later on, more than one distinguished Cherokee averred that his people were suffering from "too much white man." The removal of 1838 was a pathetic tragedy,—"even the much-sung exile of the Acadians falls behind it in its sum of death and misery" (p. 130). Among the Cherokee of Indian Territory the famous Ketoowah secret society has been the strenuous advocate of autonomy. Of the Eastern Cherokee, the remnants of those who clung to their old home country, Mr Mooney says (p. 181): "The majority are fairly comfortable, far above the condition of most Indian tribes, and but little, if any, behind their white neighbors. In literary ability they may even be said to surpass them, as, in addition to the results of nearly twenty years of school work among the younger people, nearly all the men and some of the women can read and write their own language." Here, still, "the older people cling to their ancient rites and sacred traditions, but the dance and the ball play wither and the Indian day is nearly spent." In 1898 the Cherokee of Indian Territory numbered 26,500, the Eastern Cherokee, 1351. Mr Mooney writes with sympathetic eloquence of A'yûñ'ini, or "Swimmer," from whom nearly three-fourths of the stories here published were obtained. He died March, 1899, aged about sixty-five years, and "with him perished half the tradition of a people." He spoke no English and "to the day of his death clung to the moccasin and turban, together with the rattle, his badge of authority" (he was priest and doctor, as well as "a genuine aboriginal antiquarian and patriot"). He was an ideal coadjutor for the white man of science. The myths of the Cherokee recorded here by Mr

Mooney consist of fourteen cosmogonic myths, twenty quadruped myths, fourteen bird myths, fourteen snake, fish, and insect myths, twenty-five wonder-stories, twenty-four historical traditions, and fifteen miscellaneous myths and legends including plant-lore (pp. 420-427). The "Notes and parallels" and the Glossary contain much valuable explanatory and comparative matter.

The Cherokee genesis myth is but a fragment with some admixture of Bible ideas; a curious item is the reduction of the multiparous character of the first woman. The fire-stealer is the water-spider. The myth of the origin of corn and game has a Pandora-like incident. Disease is the result of the animals' revenge on man, and medicine comes from the sympathy shown him by the plant world. In the deluge myth the dog warns the man. In the animal myths the most prominent figure is the rabbit, "always as a trickster and deceiver, generally malicious, but often beaten at his own game by those whom he had intended to victimize." The bat and the flying squirrel are still invoked by the ball players on account of their dodging qualities. The buffalo, like the dog, hardly appears in Cherokee folklore. The deer figures much in myth, folklore, and ceremonial. The bears are transformed Cherokee. The wolf is the watch dog of Kanáti, the first man. The fox does not appear in the tribal folklore. The Cherokee observation myths relating to animals and other creatures are very interesting, particularly those concerning the opossum, squirrel, mink, buzzard, fly catcher, turkey, bull-frog, etc. The great sacred bird is the eagle. The raven is not very prominent and the crow does not appear. Owls are of ill-omen. The buzzard figures in the genesis myth. The chickadee and titmouse are news-bringers, the latter a liar. The rattlesnake was once a man. The land tortoise is prominent in myths. The water-beetle figures in the genesis story. Bees seem to have no folklore connected with them, nor have the firefly and the glow-worm, while the spider appears in but one myth. In the wonder-stories the chief figures are Uñtsaiyi' (the gambler), Tlá'nuwá (great mythic hawk), U'tlúñ'tá (the spear-finger, an ogress), Nûñ'yunúwí (the stone man), the enchanted lake, the bride from the south, the ice man, the underground panthers, the Tsundigéwí (little people), the bear man, the great leech, the spirit folk, Tsul'káłú' (the slant-eyed giant), the thunders, the water-cannibals, etc. The historical traditions do not contain as much evidence as one might reasonably believe of the fact that "the Cherokee have been the most important of the southern tribes, making wars and treaties for three centuries with Spanish, English, French, and Americans, Iroquois, Shawano, Catawba, and Creeks." This, the author

suggests, "may be due in part to the temper of the Cherokee mind, which, as has been already stated, is accustomed to look forward to new things rather than to dwell upon the past." Among the miscellaneous items are some brief tales representative of Cherokee humor and a few charming bits of folklore relating to children. The Cherokee names of plants prove them to be close observers and clever manufacturers of terms, as may be seen from the names of the mistletoe ("it is married") and the black-eyed Susan ("deer-eye"). The cedar is the sacred tree. A characteristic myth explains the distinction between evergreen and deciduous trees. Corn ("the old woman") is the most famous of all plants and is very prominent in ceremonies. The local legends of the Cherokee country are most numerous in western North Carolina. The really sacred myths were known only to initiates. The shorter animal myths "have lost whatever sacred character they may once have had, and are told now merely as humorous explanations of certain animal peculiarities." In the Cherokee myths the animals "were larger and of more perfect type than their present representatives," who are not their descendants, but only weak imitations (the mythic animals being now in the world above). The mythic animals "mingled with human kind upon terms of perfect equality and spoke the same language." The resemblance (identity even) between certain Cherokee myths and some of the "Uncle Remus" stories (rabbit tricks, tar-baby, etc.) may be due, Mr Mooney holds, with reason, to borrowing from the Indians by the negroes, for, "it is not commonly known that in all the southern colonies Indian slaves were bought and sold and kept in servitude, and worked in the fields side by side with negroes up to the time of the Revolution" (p. 233). The attribution of the origin of such animal stories to the negroes is "due largely to the common but mistaken notion that the Indian has no sense of humor." In connection with the phenomena of contact Mr Mooney rightly warns us against assuming that "every tale told in an Indian language is necessarily an Indian story." We must never forget that "scores recorded in collections from the north and west are nothing more than variants from the celebrated Hausmärchen, as told by French trappers and voyageurs to their Indian campmates and half-breed children." Indeed the trapper and the voyageur have exercised a more powerful influence in this way than has the missionary with his Bible. The admixture of blood of many other tribes makes it somewhat venturesome to accredit even the majority of the myths to the Cherokees as creators. While some vulgar and obscene tales exist, "as compared with those from some other tribes the Cherokee myths are clean." From a literary and dramatic point of

view some of them are deserving of more than passing notice, and Mr Mooney is quite justified in observing that "for picturesque imagination and wealth of detail they rank high, and some of the wonder-stories may challenge those of Europe and India." The name *Cherokee*, which appears in fifty spellings, "is in all probability of Choctaw origin, having come up from the south through the medium of the Mobilian trade jargon." It probably refers to the fact that this people occupied a cave country (some names applied to them by other tribes hint this also) and may be identical with the much-discussed *Talligewi* or *Alligewi*, in meaning at least. The name by which the Cherokee call themselves is *Yûñ'wiyă'* or *Ani'-yûñ'wiyă'*, "real people." A brief review cannot at all indicate the wealth of information to be found in Mr Mooney's monograph, both of native lore and of white man's philosophy. The "Swimmer" has certainly no reason to find fault with his friend and interpreter.

Dr Fewkes' first paper, "Tusayan Migration Traditions," which is furnished with numerous tables of clans and societies, treats briefly of the Hopi pueblos, the clans living or extinct in Walpi and Sichumovi, the chronologic sequence of the advent of clans, clans from Tokonabi, clans from Palatkwabi and the Little Colorado pueblos, clans from Muibi and New Mexican pueblos, total membership of Walpi and Sichumovi clans, Hano clans, religious societies at Walpi, Katsina cults from New Mexican pueblos, the East Mesa rituals. The historical account of Walpi here presented is drawn from legends gathered mainly from the Hopi clans now living in the East Mesa villages—Walpi and Sichumovi, the former of which "is regarded as the most ancient Tusayan pueblo, its settlement dating from before the middle of the sixteenth century." The advent of the Spaniards does not seem to have made a lasting impression on the Hopi, for "no account of the first coming of the Europeans is preserved in their stories." Nevertheless "the lasting benefit of the Spanish *régime* was the gift of sheep, horses, goats, burros, and various fruits and seeds," the names of which are mainly corrupted Castilian. The chief conclusions reached by Dr Fewkes are: The pueblo of Hano (Tanoan in language and culture) was transplanted from the upper Rio Grande valley to the East Mesa of Tusayan,—“its religion is intrusive, and its ritual resembles that of Walpi only in those features which have been brought by kindred clans from the same region.” The religious ceremonies of Sichumovi are also intrusive from the east (language Hopi, ritual purely Tanoan), and "the rituals of Sichumovi and Hano are allied to those of certain New Mexican pueblos. The pioneer settlers of Walpi were Snake and Bear clans, the former predominating, and the majority of the clans

and the most distinctive ceremonies in the Walpi ritual came from southern Arizona. That the present Hopi are descended wholly from "nomadic people from the north" is doubtful, and "some parts of the ritual which are distinctly Hopi are found not to have come from the north but from the south."

Dr Fewkes' other paper, "Notes on Tusayan Snake and Flute Ceremonies," is illustrated with twenty-one plates and five figures. The subjects treated are: Snake dance at Mishongnovi in 1897; Snake dance at Walpi in 1897; The most primitive Snake dance; Flute ceremony at Mishongnovi in 1896; Flute ceremony at Walpi in 1896. The Snake dance (now of world-wide celebrity) and the Flute observance are two of the most important summer ceremonies in the elaborate ritual, performed for the purpose of bringing about abundant rains and successful crops by the Hopi (Moqui) Indians of Arizona. The description of the Snake dance at Mishongnovi "completes the account of the general features of this ceremony in the five Tusayan pueblos." Of these Snake dances that of Walpi is the largest and most complex, while those of Oraibi and the Middle Mesa "are nearer to the ancestral form." The Tanoan element has acted as a liberalizing element at Walpi and Sichumovi, leading to the adoption of new secular customs, and the influence of this is discernible in the rituals. The description of the Flute ceremony at Mishongnovi "supplements those already given and adds to our knowledge of the rites of the Flute society in the largest village of the Middle Mesa." The Mishongnovi Flute altars differ from those of Oraibi in several particulars. At the Walpi Flute ceremonies of August 12, 13, 14, 1896, Dr Fewkes found "considerable variation from those performed on the same relative days of 1892." The signification of these divergences is not known. The Snake and Flute observances bear evidence as to the composite character of Hopi ritual (the clan units are more visible here than elsewhere in Tusayan life). The Snake dance is "a celebration or worship of the cultus hero and clan mother of the Snake clan, but not of the great plumed snake, which, the legends say, was introduced by the Patki clans from the south." It is rather a worship of the ancestors of the Snake clans, therefore, than a form of snake worship. Its present purpose is "primarily to bring rain and thus to promote the growth of corn." The psychic element back of it is, Dr Fewkes thinks, "totemic ancestor worship, which is fundamental in the whole Hopi ritual." Dr Fewkes' careful and thoroughgoing studies of Tusayan social and religious life make altogether a remarkable presentation of the effect of environment on primitive ceremonial expression. We have, probably, for no other people, such a picture.

Mr Cosmos Mindeleff's paper on "Localization of Tusayan Clans," with eight plates and one figure, treats of the interesting and important question of the connection of the peculiarities of ground-plan with the enormous number of ruins scattered over the pueblo country, their variety, etc. The author develops his theory that the multitude of ruins finds its explanation "in the extended use of outlying farm settlements," of the ancient and modern employment of which there seems to be considerable evidence. In the earliest stages of the growth of pueblo architecture, it is probable that none of the tribes of Athapascan stock, whose advent later had much influence upon it, were yet in the country. Through the need of protection from the forays of such tribes the great pueblos developed, and "under modern conditions, when the depredations of the wild tribes have been terminated by the interference of a higher and stronger civilization, the houses are reverting to the primitive type from which the great pueblos developed." The data at our disposal enable us to determine the cultural rather than the chronological development of pueblo architecture. Another fact which the author emphasizes, is that "in the pueblo country migration was almost an individual movement; it was hardly a tribal, certainly not a national exodus." The factor of "unconscious drift" also played its part. Neither the multiplication of pueblos nor the addition of rooms meant necessarily increased population. The extension of the ground-plan of a house suggests different conditions than those indicated by the compactness evidenced by the addition of small rooms to the upper stories. The relation between number of dwellings and actual population was probably no closer than that between camp sites and inhabitants in the Algonquian-Iroquoian region of New York.

Dr Thomas Gann, in his "Mounds in Northern Honduras," with ten plates (paintings and effigies) and four figures, gives an account of the construction and contents of sixteen mounds near Corozal in northern British Honduras, explored since 1896, — at that time some thirty-two of the original number were intact. Some of the mounds were constructed over buildings whose external walls were covered with painted stucco figures and hieroglyphics of great interest and importance. From others many painted pottery animals, etc., were obtained. The mound-covered temple, the author thinks, was erected toward the end of the fourteenth or the beginning of the fifteenth century, and the Indians who constructed the temple themselves "destroyed" it by covering it up with earth, in order, perhaps, to preserve it from Spanish vandalism. The stucco-figures "resemble, perhaps, more closely the bas-reliefs of Palenque

and Lorillard City than those of Yucatan and Honduras," and the style and mode of execution of the buildings are "more like those of the builders of the cities of southeastern Mexico." With these they were probably more nearly contemporaneous. The author seems to use Maya and Toltec as like terms, which is not altogether advisable. It is to be hoped that these important investigations will be continued, since they are of great significance in relation to the question of the age and continued use of Mayan monuments and graphic records.

Dr Cyrus Thomas' first paper, "Mayan Calendar Systems," illustrated with six plates and sixteen figures, treats, with more or less detail, of the time series in the codices and inscriptions (Dresden Codex, Palenque, Tikal, Copan, Piedras Negras), Mr Goodman's system of Mayan chronology, initial series, numeral symbols in the codices, etc. The author reaches the conclusion that "the Maya of Yucatan represent the original stock, or they have retained with least change of any of the tribes the names and time system of the calendar, except as to dominical days." Dr Thomas does not accept Mr Goodman's estimate of the extremely long period of existence of the Mayan stock, though they were evidently, at a rather remote date, a more or less homogeneous people.

The second paper by Dr Thomas, "Numeral Systems of Mexico and Central America," is a valuable psychologico-linguistic study of the primary numbers and numbers above ten in the languages of the Nahuatlans (Aztec, Sonoran, Shoshoni, etc.), Othomian, Zoquean, Tarascan, Chiapanecan, Tolonacan, and Mayan families, with miscellaneous lists from the non-Mayan regions of Central America. Pages 934-948 deal with numbers in the Mexican codices, and pages 948-955 with the mystic and ceremonial use of numbers. According to Dr Thomas, "the evidence is clear that the Maya, or at least the priests or authors of the Dresden codex and the inscriptions, could, and actually did, carry their computations to the millions, in terms where the number element was necessarily retained, where the primary unit—in these instances the day—had to be kept in view; of course they made use of the higher units to facilitate counting, as we do at the present day." But in some of the native counts the influence of the European decimal system is seen. The vigesimal system is in North America practically confined to the "Pacific section," which is of interest in connection with its prevalence in north-eastern Asia. Dr Thomas agrees with Conant in holding that environment exerts no appreciable influence in determining the system. It also appears that "the Aztec or Mexican tribes by whom the codices were made were not so well advanced in mathematics and time count, or in

the symbolic designation of numbers, as the Mayan tribes." In the Mayan country a lunar count has evidently preceded the twenty-day period of later times. In mythology and ceremonials, 4 and 5 are prominent numbers, 7 less so. In the time systems, 20 and 13.

In his "Primitive Numbers," Dr W J McGee treats briefly, in a characteristically suggestive fashion, of the place of numbers in the growth of knowledge, features of primitive thought (mysticism, egoism), primitive counting and number systems (numeration, notation, and augmentation), germs of the number-concept, modern vestiges of almacabala the folk-antecessor of mathematics. All primitive men, Dr McGee holds, are mystics and egoists, and "concordantly with self-centered language, primitive arts and industries are conspicuously egoistic." Primitive belief too is the expression of egocentric thought. The primeval face-back ego passes through a cult of the halves to a cult of the quarters (the transit here marked a considerable intellectual advance). The quatern notion producing the cult of the quarters results from the superposition of right-left upon face-back. The mythological and ceremonial connotations of these ideas are full of interest. The three prescriptorial number-systems (2-3, 4-5, 6-7) define the course of intellectual development of lower men. As almacabalic vestiges we have 2 in Aristotelian classification and Chinese philosophy; 3, well-known of old-time, "pervades nine-tenths of modern literature and all modern folklore"; 4 and 5 are of importance in cosmogonic lore; 6 and 7 bridge over the way from almacabala to mathematics; 9 is classical and mathematical; 7 and 13 are of great ill omen, and larger mystical numbers abound in the Orient. The "barbaric Roman notation, which barred arithmetical progress for ages, even today saps vitality by its crude extravagance of form and function."

Dr Jenks' monograph on "The Wild Rice Gatherers of the Upper Lakes," with fourteen plates and two figures, is a useful study in primitive economics and the relation of food to human biotic expression. The seven chapters treat of: Botany (scientific names, popular synonyms; etymology of *manómin*, scientific description, natural enemies); habitat; rice-Indians (Ojibwa, Dakota, Menomini, Sauk and Fox, Winnebago, Potawatomi, Maskotin, Assiniboin, Kickapoo, Ottawa, Huron); production; consumption; general social and economic interpretation; influence of wild rice on geographic nomenclature. Pages 1126-1133 are occupied by a bibliography. The Algonquian *manómin* means "good berry," and it is otherwise numerous named, as the list of sixty synonyms given by Dr Jenks indicates. Ten pages are devoted to the enumeration

of geographic names commemorative of this plant, and the author observes further that "more geographic names have been derived from wild rice in this relatively small section of North America than from any other natural vegetal product throughout the entire continent." The value of wild rice to the Indian is seen from the comparatively dense population of parts of the region (sections of Wisconsin and Minnesota were "an Indian paradise") and the greater physical and economic well-being of the inhabitants, as reported by early writers. The use of wild rice passed from the Indians to the intruding whites, and even in 1896 "wild rice was offered for sale in several towns in Wisconsin and Minnesota." In the earlier days, as Henry records, voyages beyond the Saskatchewan were possible only with a good store of wild rice. It is a curious fact, commented upon by the author, that the use of wild rice is not mentioned by the Jesuit fathers until 1634, suggesting that in certain districts at least "the Indians did not use wild rice until scarcity of game, caused by the fur trade with the whites, drove them to it." Hence it is only for a few hundred years, in all likelihood, that wild rice has been gathered in large quantities. A number of the Indian tribes named one or more months after the wild rice, and the periods of the wild-rice harvest were often gala times. The Menomini Indians, named after the rice, "are more deeply influenced by wild rice than are other wild-rice producing Indians." The Dakota had a unique rice-feast. The Assiniboin and the Ojibwa sowed wild rice, but the Menomini will not, since, as their legends relate, Manabush ("the Great Spirit") told their ancestors they should always have it. Ojibwa traditions suggest that these Indians first found wild rice on the Red River of the North, "as far west as they ever dwelt," whence it was distributed eastward.

ALEXANDER F. CHAMBERLAIN.

Unknown Mexico: A Record of Five Years' Exploration Among the Tribes of the Western Sierra Madre; in the Tierra Caliente of Tepic and Jalisco; and among the Tarascos of Michoacan. By CARL LUMHOLTZ, M.A. New York: Charles Scribner's Sons, 1902. 8°, two volumes, pp. i-xxxvi, 1-530; i-xvi, 1-496; with many illustrations, including 15 colored plates and two folding maps.

This is a notable contribution to American anthropology. Under the auspices of several institutions and individuals (the American Geographical Society, the American Museum of Natural History, Mr and Mrs Morris K. Jesup, Duc de Loubat, Mr Andrew Carnegie, and Mrs Elizabeth Hobson are especially credited), but supported chiefly by his own com-